The Christian Socialist

The Golden Rule Against the Rule of Gold

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THE CHURCH AND THE LABOR QUESTION

By Rev. Oscar McGill. Read Before the Seattle Methodist Preachers' Meeting, April 26, 1911.

"Is Christianity a failure?" Wendell Phillips was asked. "I do not know, sir," he replied, "it has never been tried." A tremendous need of the world today is a widely known, living example of a society however insignificant and remote, where the Golden Rule and the Eleventh Commandment are put to a practical application. It is the contention of this paper that the society founded by the first advocate of Righteousness, the "Prince of Peace," should have for its prime object the complete overthrow of every form of injustice and the establishment of such a system of righteous living as he outlined in preaching the "Kingdom of God."

But the objection is raised that it is the church's business to "preach the Gospel and save souls and not to revolutionize the social order." To preach the gospel and save souls is without doubt the supreme mission of the church, and this program, properly carried out, is all that is necessary to revolutionize the social order. Furthermore, a preaching and a soul saving plan that does not definitely attempt to present a gospel for the present world and a salvation from social as well as individual sins, but poorly represents the humane and sympathetic Carpenter.

Unbounded Work

However, it is my conviction that the man who undertakes to define the bounds and limits of the work of the church of Jesus Christ in accomplishing the realization of the "Kingdom of God" is either ignorant or selfishly interested. The friendship pact entered into between Pilate and Herod to destroy the gentle Jesus was to my mind not one whit more damnable than the working arrangement by which praying men of the church and working men of the Devil often agree in the argument that the church has no business in regulating the affairs of State and business and society. While the church is not without credit for many disinterested efforts toward social reform, the question may, after all, fairly be raised if our more or less successful labor in this direction has not had the effect of bolstering up and keeping in existence a system of society in itself essentially iniquitous. That the church is too often made the cat's paw of selfish and designing interests is all too evident.

Not only this, but the church, through its recognized leaders, has committed so many sins of positive opposition to the humanitarian and fraternal trend of government that the great reform movements outside the church have come to despair of anything like a reasonable co-operation from our disunited body. It ought to be to us a matter of great sorrow and of heart searching that so large a percentage of the reform sentiment of this Christian age finds it necessary to go outside the church to express itself. This loss of the moral leadership of the people has been declared the greatest peril of the church. It is not questioned that the spirit of Christianity is at the foundation of all these independent reform movements, or that church workers are often leading and active participants, but the relation of the church herself to that in which the working man is so vitally and tremendously interested is the question of the hour. Our hesitancy to positively and aggressively identify the church with the cause of the great common people as opposed to conditions in our society which make against their welfare tends to create the impression among them that we are directed by principles of policy rather than of right.

As an example, our own State legislature, recently adjourned, has been recognized as a reform body and many advanced measures have been considered, looking largely to the betterment of the lot of the working class, such as the "Working Men's Compensation Act," "Shorter Hours for Working Women," "Court Reform," "Protection for Child Workers," "Railroad and Mine Workers' Safeguards," "Curbing the Greed of Corporations," etc. Surely a better opportunity for the church to show her interest in the working man by helping him in a vital way could not be desired than to vigorously urge and assist in the passage of these bills. Every selfish interest was represented at the Capitol with all the influence they could command, to continue their advantage over the working men and women and children of the State. The women's clubs, granges, organized labor, and other associations rallied earnestly to the support of these measures before the legislators. But if there was any general movement in support of this needed legislation by the church forces of the State, or even such a proposal, I have not heard it. On the contrary, leading church workers, men who speak with authority for us, were there lobbying through the entire session against the enactment of these humane and Christian measures, whose absence from our statutes has been for all these years our shame.

Riding Two Horses

I use this illustration to point the extreme difficulty confronting the church in the solution of this problem, "The Church and the Labor Question." I hope to be clearly understood as not particularly censuring the representatives of the church of whom I have just spoken as being also and at the same time aggressive representatives of their own business, for the first rule of this business age is "Every Man for Himself," and this rule applies as mercilessly to the man of affairs as to the workingman. So long as this is the controlling motto of our society, so long will the labor question continue to be an acute one. And so long as the church is composed of two classes of men, the success of either depending upon the advantage they can gain at the expense of the other, so long will we postpone the day of the universal brotherhood.

The church today finds herself in the position of the acrobat who without difficulty rode standing on the backs of two horses so long as they ran together, but found himself precariously situated when they began to separate. The history of the church shows that in a society dominated by the institution of slavery, by assuming a fairly tolerant attitude toward existing social conditions, she has succeeded reasonably well in her dual ministery to master and slave. Russian serf and aristocrat devotedly vie with each other in obedience to a religion that differs ocean wide, accordingly as it applies to one or the other class. But, once given a society dominated with the thought of a practicable, workable, real golden rule and democratic brotherhood and the church faces a new problem. Such an awakening is precisely what has been taking place among the masses of the common and working people in Europe and America during the closing years of the last and the opening of the present century, and we must take account of it.

The two thousand years since Jesus came and worked so hard to establish the Kingdom of God are as the forty years of Israel's experience in the Wilderness. Our Kadesh Barnea, to which we are now coming up, is the era of Isaiah's vision, when "every man helped his neighbor and every man said to his brother, be of good cheer." The revolution which is on, changing the entire face of the world's thought and economics and government, is no ordinary movement, for the forces behind it, as compared to others, are like those which buckled up the mighty mountain chain extending the entire length of our hemisphere; it is the "Kingdom of God" come on earth, for which the Master prayed.

But before this may come there must be an end made of our cruel, Christless competitive system of living, which nullifies and even makes incomprehensible the ideals set before us in the word of God and the character of Jesus Christ.

Capitalism Makes Void the Law

Let me illustrate:

"Thou shalt not steal" is a plain commandment that no minister may intelligently and honestly handle to-day without making large allowance for the present social order and humiliating exceptions in his applications. All wealth is produced by the man who works. Yet the workingman receives about one-fifth the product of his labor while the man who works the workingman enjoys the other four-fifths. The workingman is waking up to the fact that he is being worked; that a system of business and government which combines to deprive him and his family of the fruit of their honest labor is unjust. Does the church honestly desire to solve the labor question? Then let us demand and secure for the workingman the full product of his labor, nothing less, for this is justice. Dishonesty in every phase of commercial life has come to be so common and so frankly accepted that it may in all seriousness be questioned if the statutes bearing on the subject might not almost better be suspended. Theft taken from modern business life would have the effect of squeezing the water from a gooseberry, only the seeds would remain.

"Thou shalt not kill" is an easy text when applied to some wretched unaccountable who in drunkenness or madness takes a human life. But when the great Captain of industry coolly calculates to increase his dividends at the expense of the safety and well being of the men who have made him rich; evading every possible obligation, fighting every legal safeguard, and being able to estimate almost to a man the cost in human life of these dividends, how varied are the excuses and explanations for the text! In cases such as I have just described we sometimes censure and even prosecute and fine such Captains of industry. In this, however, we are most inconsistent because said Captain of industry has only carried the popular idea of "success" to its logical conclusion and he has strictly adhered to the first rule of modern business, "every man for himself." "Business is war," said the late E. H. Harriman and Gen. Sherman said, "War is hell"; and I say that if hell's rules of order are any more damnable than those standardizing modern business, then hell is a worse place than I think it is.

"Thou shalt not kill" and yet look w would
ek her

will, on flaming bill board, on attractive poster, in newspaper headlines, in flooded mail pouch, and we see everywhere this Christian government's pressing appeal to her young manhood to desert the fields of industry and usefulness and become a part of her great murder machine, commonly called the army and the navy. Brothers, if legalized murder, properly known as war, is one whit less criminal than any other brand of murder, I will be duly thankful for proof of the same. Yet, like the head hunters of the jungle, we find it satisfactory to elect to the presidency and otherwise distribute high honors to the man who can fight the most battles and kill the most men. It is the workingman who is being crushed between the upper and nether millstone of war, whether military or commercial. It is his family that suffers while he faces death, fighting everybody's battles but his own. Then in God's name and for the sake of the workingman whom we desire to help, let us put an end to this whole senseless, wicked, hellish war business, both military and commercial.

"Thou shalt not covet." But who shall deliver us from this commandment, since covetousness is the very mind and heart of competition, and the man who can most adroitly dispossess the largest number of his fellows of the most considerable amounts is accounted "successful" and exalted to honor among us.

Jesus warned against selfishness, declaring it to be the root of all evil, and thus it comes to pass that in a civilization founded upon selfishness, such as our own profit system is, the teaching of Jesus cannot be understood and applied. Hence the necessity of "spiritualizing" so many things said by our Lord. In the light of life, as we live it today, the sermon on the Mount is not only "impracticable," it is **incomprehensible.** What then, shall we renounce the teaching of Jesus? By no means! **But we will renounce the antagonistic philosophy of society which sets every man against his brother and we will establish a Christian society on a co-operative basis**; we will usher in the Kingdom of God. Then will His word harmonize with the society founded upon it.

Jesus Partial to Poor

It might do some people no little good to read consecutively and without addition or subtraction or undue "spiritualizing," what Jesus said about the rich; then follow with his references to the poor. Jesus may not have been partial, but if his message to the poor is not more touching and tender than that to the rich, I have failed to read him aright. I believe it can be shown that Jesus taught that **Riches per se, are wrong.** This is different from saying that all rich men are bad. But **since accumulation of great riches on the part of one man must necessitate a condition of poverty on the part of a large number of others, it would seem as clear as the noonday sun that any social order permitting such gross inequalities must be essentially evil.** And this I believe was the teaching of Jesus.

We read church history but superficially when we see Jesus simply the complacent teacher, docilely submissive to the awful social burdens borne by his people. I doubt not that if the world full of books, of which John spoke, might now be read, there would not be found wanting as bitter and scatching denunciation of the cruelty of the Roman laws, and the heartlessness of the Roman governors, and the injustice of the Roman system of taxation as he so unstintingly applied to the ecclesiastical system. This, however, was treason and Rome might safely be trusted to make an end of its propagation.

Imitating the Master, who went about doing good and whom the common people heard with gladness, the church today is not to be above seeing that the multitudes are fed, that suffering is alleviated, that selfishness is personally rebuked, that the loot of the grafter is disgorged, and the rich thieves are driven out; not only from the temple, but from every place where God's poor and defenceless children are being taken advantage of. And this not in the usual **general** way but specifically; not only in individual cases but in a **wholesale manner**; not by waiting until the land is filled with poverty and disease but by broad-minded, statesmanlike, preventive methods.

[illegible]urch's Business to Revolutionize

I[illegible]s the "business" of the early church to "turn the world upside down" and its apostles were so heralded from city to city. **Had not Jesus been a social revolutionist of a pronounced type and attacked specifically and personally the wrongs of his society, he might have died naturally and peacefully.** Again, it is foolish to suppose that Rome, so tolerant of the religions of every conquered people, would have found cause to persecute to the death hundreds of thousands of her best citizens in all parts of the empire, and send her army across land and sea to utterly destroy the great city of Jerusalem, containing almost a million people, simply because of their peculiar **beliefs.** No, **the early church was sublimely revolutionary** and their contempt and hatred of Rome for her wickedness and injustice so completely separated them from the heathen colonies about them that they are described as a "state within a state." **The church of Jesus Christ today has ample precedent for not only demanding but creating a better social order of things.**

To me it seems perfectly clear that the "Kingdom of God" which was the burden of the message of Jesus and which upon his death his disciples doubtless with a perfect understanding of his teaching, began to establish, selling their land and such things as they had understood from his instruction ought to be held in common, this "Kingdom of God" is the **socialistic state.**

The success of this first community settlement, as recorded in the fourth chapter of the Acts of the Apostles, is that **"Neither was there any among them that lacked."** Without doubt, this friendly, co-operative and helpful arrangement of their material interests had much to do with the great power attending their preaching and testimony.

"How be it that was not first which is spiritual, but that which is natural," Paul declares; "and afterward that which is spiritual." **Our judgment teaches us that physical necessities must be attended to before spiritual things can be appreciated.** But in the extreme spiritualizing which the church has given to the idea of the Kingdom of God, we have largely gotten the cart before the horse in our efforts to save the world. As an instance, we have been working on the theory that drunkenness is one of the prime causes of poverty. Frances Willard, however, whose authority on this topic no one will question, declares that poverty is a great cause of drunkenness. All honor to the courageous men and women who carry the gospel torch into those black districts of despair, the slums of our great cities, but, O God, what a task confronts them. The traffic in the bodies of women and the commercilization of the most sacred thing in the world, womanly honor, is one of the horrid nightmares of our boasted civilization. And with propriety is the church and society becoming properly aroused over the ravages of the dreadful White Plague, the harlot mother of forms of disease and deaths innumerable, and we hail with joy the designation of a date in the near future, at which time it is hoped to have its last vestige completely stamped out.

But why further enumerate? The root and center and germ of all this hideous wrong is the dollar sign, the mark of Cain.

"So long as there is nine cents profit in a ten-cent drink," the main anchor of the drink traffic will hold fast in some form.

So long as the commercial wheels grind out their continuous grist of broken, wrecked and disheartened lives, so long will there be the necessity for the settling pot, the slum, to receive it.

So long as the economic pressure of the wage system holds on the verge of actual need a great army of working women, and while the house of shame is a mint, coining gold eagles by bushels for the men controlling it, and offering unlimited opportunity for political graft, let us agree with our adversaries that the solution of this phase of the problem is very far off.

And so long as sweat-shop methods and wages prevail in our cities and the poor exist without nourishing food, cooped like birds in a rookery, the gaunt spectre Tuberculosis will remain in our midst.

Brothers, I repeat, neither the Decalog, nor the prophecies, nor the teachings of Jesus, nor the accomplishment of the great reforms necessary to the purification of society are "practical" under a social system founded upon **antagonism.**

Let us as a church declare for the socialization of the boundless natural resources, created by God for all his children, but fenced up by a handful of successful grabbers. Who signed the decree authorizing the rule of the landlords, the timber barons and the coal and oil kings?

Let us socialize the land, wrongfully withheld from use. Why should one man in California, because he is able to do so, shut the homeless, hungry people out of the free use of 14,000,000 acres—an empire ten times as large as the state of Delaware? By what right, reason or principle of justice is he able to collect tribute from the men who would put to its natural use this enormous tract?

Let us declare for the ownership by the people of the means of production and distribution. They created them and operate them and by right ought to own and control them.

Let us abolish rent, profit and interest—the trio of leeches which constantly sap the strength and vitality and very life from the weary masses.

Brethren, **such a positive program,** undertaken and executed by the church, **will solve the labor question.** It will usher in the Kingdom of God. And we owe it to ourselves, our blessed Master, and the lost world to accomplish nothing less.

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The Short Story

THE YOUNG MINISTER'S CHARGE

By Lizzie M. Holmes, Farmington, N. M.

Rev. Arthur Carey had finished his course of theological training, had delivered his trial sermon and been regularly ordained to preach the gospel; his discipline had been severe, and he was glad that it was over and that now he might find his life work to suit himself. He was visiting his uncle, a famous divine at the head of a wealthy parish in Chicago, at his express invitation, that he might take a rest before entering upon his serious work, and at the same time profit by the renowned minister's example and advice. A reception had been tendered him by one of the wealthy members of Dr. Beckwith's church, and tonight Arthur sat in a vine draped window seat with Mabel Conway, his uncle's ward, who had long made her home with her guardian and been treated like a beloved daughter. Mrs. Van Orsdall's elegant rooms were aglow with light and color and the air was redolent with the perfume of rare flowers. Daintily gowned, slender young girls presided at well appointed tea tables, and elegantly clad women and well groomed men moved about or drank tea or conversed in cultured tones to the sweet, low music of a concealed Zither Club. Mabel was telling who was who, and why, and Arthur was deeply interested; for the girl was slim and graceful, with a pale, serious face lighted up by deep gray eyes under straight, jet black eye-brows, a firm, clear cut mouth and chin, and he loved to watch the play of expression over the mobile features.

"It is all very beautiful, very attractive," he said as she ceased speaking, and his eyes roved over the bright assemblage, "but I suppose this is the light side. There are troubles, disagreeable happenings, problems, back of it all, and these are what we ministers have to deal with."

The young lady smiled, but a serious look crept into her eyes.

"There may be. I have never thought much about it. Guardy always seems so capable, so calm and confident, I have never dreamed there were troubles and—problems."

"For instance, every one is not always amiable, always ready to listen to the plans laid by their ministers, and a great many difficulties lay in the way of doing one's best work. Then there is that ever-present curse, poverty. Whatever one does, it is always with us, a never-solved and awful problem."

Miss Conway looked disturbed. "Why, of course, the church has its charities and they are well organized and well carried on, I am sure."

"And that is considered sufficient? The situation presents no problems to any of you? Do your well organized charities really lessen the existing poverty?" Mabel turned to him haughtily, he seemed to her almost rude.

"Why, certainly, the poor are relieved and assisted—our people are very generous. What would you have?"

"Charity is all very well, but it seems to me we should all look deeper——" at this moment a young man came up with a message for Miss Conway from Mrs. Beckwith, and Mabel bade the young reverend a kind good night and left him. Arthur, soon after, sought his hostess, made the appropriate remarks, and went out into the cold, starry night. The others were riding in his uncle's runabout and he had preferred to walk.

The spell of the evening still enveloped him. The brilliancy and light, the sense of luxury and refinement, the sweet, alluring presence of Mabel Conway, all seemed to enwrap him in a world of beauty and happiness where there was no place for sin, sickness and want. He threw his shoulders back and took a deep breath of the fresh night air.

"The world is a good place to live in, after all!" he said, looking up into the star-gemmed vault. Then a dark shadow crept up to him.

"Please, Mister, jest a dime fer a bed. It's a bitter night to tramp about in," and the shabby applicant put out a claw-like hand. Carey dropped a quarter into it and went on his way sorrowfully. Another shadow flitted near, a gaudily but thinly dressed woman who edged up close and looked him sharply in the face. He turned quickly aside and groaned inwardly. All at once, his whole, beautiful, illusory world burst like a bubble into darkness and oblivion. He descried a poor, decrepit old woman, through an opening between the buildings, creeping down the alley, bowed down with the weight of fagots, sticks, and pieces of boards she had collected—stolen from a building site near, but it was not the woman's sin that made the man turn sick with a sense of ever present misery.

During the few days left of his visit, Arthur Carey built up again to some degree, the beautiful, soft, resplendent world that he had lived in for a brief space of time. Mabel Conway was his companion on many a trip through the great city which was all so new to him. Not into the depths where the hideous dregs of civilization might be found did they wander, but among art galleries, beautiful churches, opera houses, libraries and educational institutions, and the young lady was an excellent guide here. Arthur was made to realize as never before, what a life of ease and culture with such a companion might mean to him.

In due course of time, Arthur Carey, through the influence of his popular uncle, was called to a small but exclusive church in the city. The church edifice was a new, modern, elegant structure, not too large or too conspicuous. The street on which it stood and where the majority of the members resided, was new, modern, elegant, not too broad or conspicuous, and its residences were of the same order—likewise the members. Rev. Arthur Carey was received and entertained with eclat and his sermons were well appreciated. He had only to decide, to be installed in a comfortable, honorable position where he could meet Mabel Conway on an equal footing, one that might lead up to his brightest, secret dreams. He could see himself in the future, honored, admired, in a beautiful home with Mabel Conway his wife, opportunities for limitless study and culture, the best society open to him; it was an alluring picture, but—he turned away.

This was not the life he had marked out for himself; he could not forget the misery, the degradation, the needy, neglected souls that groveled all around him in the huge, cruel city. He thanked his hosts, but declined their offer. The church trustees were astounded, the uncle indignant and all washed their hands of the absurdly foolish young man.

Then Arthur looked about for the kind of a charge he knew must belong to him. South and west of the center of the city stood an old brick church which had once been quite grand; in pioneer days it had been reared, a monument standing in solitary grandeur to the energy and piety of the earliest settlers. Now, instead of free, wide prairies sweeping away in every direction, factories, tenement houses, lumber yards, machine shops, crowded close up to its very eaves; misery, wretchedness, sin, smoke, dirt, dust, lurked beneath its shadow, and poverty stalked in hideous garb past its wide doors. The good old minister who had fought a losing fight against the encroachments of the city's commercial civilization for many years, at last laid his burdens down and died. And no capable man had been found willing to take them up again. Now, the right man and the right place seemed to have found each other.

The young minister assumed the charge of his church without delay. He entered upon his duties with a well controlled enthusiasm, a determination, and a devotion that promised much. He called on all the old members and on all who lived in the vicinity who were not members of other churches. He induced them all to come to church, especially to the evening classes and meetings which he instituted in the church parlors. He sought out the poor and bade them come to him with their troubles. He set apart a night for them, and solicited among the wealthier members for money, food, clothing, jobs, anything that would help them; he could not preach to them about their souls when their bodies were hungry and cold.

His efforts met with greater response than he had dared hope for. His people were generous with needful provisions and offers of help; and the poor were not backward when they found that kind words, food, warmth, assistance and encouragement were to be had merely by presenting themselves. The tramp and the homeless men came; ragged little boys who belonged to no one, "little mothers" carrying and leading smaller children, deserted women with their forlorn offspring, drunkards' families, all came bearing in their appearance their need, physically, mentally, and spiritually. When it was found that no one was turned away empty handed, no one was blamed or humiliated, meek, timid old men and women who had worked hard all their lives but could find no place now, crept tremblingly up to the church door where always a hand was reached out to lead them inside. Even mothers of many children, with husbands who worked hard, came for help; young girls and women who sewed in sweat shops or clerked in stores, but found it impossible to live comfortably, came for encouragement and help, with no excuse but the hunger of body and soul written in their faces.

The young preacher began to feel overwhelmed with the vividness and reality of poverty. He had known that charity alone was no solution of poverty, but he had believed that extreme poverty was the result of passing misfortune, some personal fault, or peculiar combination of circumstances, and that timely and suitable help and encouragement would lift the sufferers out of it. But every day brought stupendous proofs to the contrary.

"What does your husband earn?" he asked of a worn looking woman standing in the midst of her tattered, thin faced children.

"He do earn $1.25 a day when he is in work, but the diggin' of sewers and ditches can't be done every day in the year. Oh, he's good to work when he gets a chance, is Ben."

"Does he drink?"

"Only once in awhile a mouthful to keep the life in him when he's beat out with the cold and the weariness."

"And yet he cannot keep his family in comfort?"

"Oh, ye see, sir, there's seven of 'em, and food's so dear and shoes so high. He does the best he can. Sometimes I gits a bit of washin' to do, an' Johnnie here, sells papers. But they never really gets enough to eat."

And this story was repeated, practically in hundreds of cases. The torrent of woe that poured through the church doors began to assume alarming proportions. Generous as had been the contributions, they could not keep pace with the flood of want and misery that surged up for relief. Instead of relieving critical cases, of tiding unfortunates over an emergency, of putting people in the way of taking care of themselves as had been the original intention, Arthur Carey found that want is chronic, and that a great substratum of wretchedness and woe lies thick at the bottom of the world's boasted civilization, and that trying to alleviate it by charity is like trying to clean a city's sewerage by dipping it out with a pail.

Something was evidently wrong with civilization itself. The earth was not niggardly, he knew. The rich had plenty, the world was full of good things. He began to study more deeply into the causes of poverty. He invited successful, self-made business men, temperance lecturers, students of political economy, to come and lecture in his church parlors. He began to read books on the subject. The Socialists, he found, claimed they had solved the problem, but he believed them to be a set of envious, uneducated, atheistic, loud talking cranks and he had paid little heed to them, though unknowingly he was reading some of their books.

All this time, he had not seen or heard of Mabel Conway. His time, his head and his heart had been so full he had not thought of her often, but deep down in his soul he felt a vague, constant ache and longing, and he knew he was missing her. But she belonged to another world where only beauty and ease and happiness were known; he belonged here where misery and wrong reigned. She would never come to him and he dared not seek her in her own world. He must trudge his way alone.

One day, an unknown man came and asked to be allowed to fill the rostrum of his lecture room for one evening. He was quiet and unassuming, but he seemed confident and earnest—a real man with a real message. Arthur invited him to speak, and worked to have the room full that evening. A large audience gathered, besides the poor, hundreds of young men to whom Arthur had given much of his own longing to help clear away the wrongs and mistakes of humanity, were there to hear what the quiet man had to say.

He took a text from the Bible and began in slow, clear, convincing voice to tell of Christ's work and life on earth. How he went among the poor, how he pitied their sorrows, how he understood them! How he gave the wonderful new commandment, "Love one another," and how the love of God and of one another comprised "all of the law and the gospel." Then he went on to show that to carry out this new commandment meant a radical change in the systems of civilization—a new economic as well as spiritual dispensation. Men must cease to exploit each other, to reap where others sow, to profit by the unpaid toil of their brothers. Wherever men live in luxury upon the robbed labor of their fellow creatures, the new law cannot flourish, no matter what the system by which it was done. The speaker then drew vivid pictures of how this was done, how the workers had been robbed in the past, how they still were robbed though it seemed to be by legal and lawful means. In this chaos of clashing interests now prevailing, men cannot hear the Christ voice within. But the time would come when men would work for justice and learn how to establish institutions that would insure it. All would labor, all would enjoy, each and every one would have opportunity, and through it, development, achievement, happiness and love. "I tell you the Kingdom of Heaven is at hand," and the speaker drew a bright vision of the time to come.

Every one in the room listened with wrapt attention. Arthur's face glowed with a new hope, a new conviction. He went up to the speaker and extended his hand.

"What is it? What is this wonderful message you have brought us tonight? I seem all at once to comprehend Christ's teachings as I never did before."

The speaker took his hand in his warm, strong clasp and answered:

"It is Christian Socialism and God's Truth."

Arthur stopped, startled.

"Is it then only a beautiful dream?"

"No, no, it is reality. You need only to study and observe to be more and more convinced of its practicability every day."

"We will take it up. We will study and we will work with heart and brain and hand as we never have before."

Arthur turned to face the audience and there at his elbow, was Mabel Conway, with shining face and tears in her wondrous gray eyes. The meeting now resolved itself into an enthusiastic, small sized riot. Every one wanted to talk, to express the newly awakened thoughts within. Arthur drew Mabel to one side.

"Is it really you? How came you to be here?" he said taking her hand.

She laughed lightly.

"It's awful, isn't it? But I have often been here—I have never been satisfied since you asked me if charity really lessened poverty, and I wanted to find out. I've listened to lectures, I've read a great deal, and I've worked among your poor, and now tonight, I am convinced. Isn't it beautiful? But oh, what must you think of me?" And she blushed delightfully.

"More than I dare tell. Come, let me take you home," and they went out together, never to be separated far in life, work, hope or happiness again.

Comrade Theo. C. Peterson of Minot, N. Dak., writes that he organized a Sunday School with a great deal of enthusiasm. He sent for Moyer's Songs of Socialism and copies of the C. S. to use. This school, Comrade Peterson says, is for instruction in the Bible and Socialism for the Christian element of the Socialist local. We trust many others will also become interested and that many may be converted to our cause through this school. Success to it.

A Crisis at Hand

By Harvey P. Moyer, President Co-Operative Printing Company

Every reader of the CHRISTIAN SOCIALIST knows that this paper stands for the true Socialist principles as represented by the National and International Socialist Party.

Every careful reader of this paper knows that its only purpose is to convert the great mass of Christian people to the Socialist cause and to the Socialist Party on a natural and tactical program based on the belief that the teachings of Scripture, Old and New, demand the acceptance of the principles of Socialism.

Those who personally know the editor of the CHRISTIAN SOCIALIST, Comrade Rev. Edward Ellis Carr, know that the only purpose of his life, the only motive of his every thought and action, is to further this great Cause of Socialism. Any statement to the contrary, any imputation of personal animus, is based upon either misunderstanding or misrepresentation.

We believe that it is a demonstrable fact that the majority of the people in the United States today are directly or indirectly affiliated or in sympathy with the Christian faith in some form or other. It is absolute folly to try to win them to the Socialist movement by antagonizing their Christian belief and moral principles.

But it is a fact, just as evident, that outside of the Socialist Party membership, there is a wide-spread idea that Socialism stands for Atheism, Free-love, Immorality, etc. Those who have heard the very strong lectures of the Rev. J. W. Hill, given before nearly all the large and intelligent Chatauqua audiences in this country, know how real and strong is this belief, and with what weight and effectiveness it is being used against Socialism before the greatest audiences everywhere. And what makes these lectures the more effective and the stronger to overcome, is the fact that Mr. Hill and other similar lecturers substantiate most of their claims by real quotations from "Socialist" books, books written by real Socialist authors and published by Socialist publishers.

And no one Socialist has ever written a stronger series of articles on this line, exposing the falsity of these unwarranted objections against the Socialist Party as a whole than has Editor Carr in THE HILL SPECIAL. Socialists of every shade of belief, Atheistic, Christian, and otherwise, have united in proclaiming this special edition of the CHRISTIAN SOCIALIST the best propaganda matter in this particular direction ever written, and locals in every state of the Union have distributed thousands of these specials, especially in towns where Hill and other such lecturers have spoken.

No one can read the Hill Special articles and say that Comrade Carr is trying to disrupt the Socialist Party. No one can read these scathing Socialist articles and not feel that Comrade Carr has done the greatest thing ever done by any man to make the Socialist Party attractive to all good men. No one man, we venture to say, without fear of successful contradiction, has done more to bring the Christian people into the Socialist Party and keep them there than has Comrade Carr. And to impute personal animus against him in this fight for a pure Socialist Party after such unquestionable positions taken by him over and over again, is unwarranted, unjust and contemptible.

But now, after all this fight for the good name and the high standard of the Socialist Party, when some charges of immorality had been preferred against the officials of the party by others, and Comrade Carr, in duty bound, for very self-respect, in view of his past record, demanded the fullest and fairest investigation of the charges, and strenuously fought against an unfair and false investigation, lo and behold, the tables are turned on him by these same officials, and with all their official power and prestige, backed up by all those who are seeking revenge for imaginary wrongs, they are bringing all the force possible to force out of the party the very man who has done more than any other man to make the Socialist Party of America what every honorable man must wish it to be. Their attempt is most unrighteous, unjust, unsocialistic, and undiplomatic.

But, whatever the action of the present investigating committee or local Chicago may finally be, the action of these unfair persecutors has already very materially affected our work, specially at this crisis of starting the WEEKLY CHRISTIAN SOCIALIST with its additional heavy financial burdens, emphasized by the special difficulties of the summer season now at hand.

WE ARE, THEREFORE, COMRADES, AT A REAL CRISIS. We are not coming to you with a burden of debts to be cleared off. But we must be frank and admit that this combination of circumstances has brought us strictly up against a most serious proposition. We must have more money to keep up the WEEKLY even on an eight-page basis, to say nothing about the sixteen-page paper we need so badly to carry on our best work.

Comrades, the issue is plain, are you going to stand by the CHRISTIAN SOCIALIST and its brave editor who has been fighting for purity in the Socialist Party at the risk of his political life and the life of the CHRISTIAN SOCIALIST? Or are you going to stand by his detractors,—by those whose influence has already done so much to make it difficult to make Socialist voters among Christian people whose votes we must have to finally win.

COMRADES, THERE IS NO TIME FOR DELAY. It is a real crisis, and it is right at hand. ARE YOU WITH US? We rejoice in the splendid letters of encouragement from the comrades all over the country, and we appreciate the generous help from many. We hoped it would not be necessary to speak so plainly. But with our persecutors' advantage of greater publicity, it will be some time before the real truth shall be known and meanwhile we are suffering because some even of the very elect have become disaffected through misinformation and misrepresentation.

Remember, we still want that $5,000.00 to put us on the safe side of the sixteen-page weekly!

But just now, RIGHT NOW, we want $500.00, and we need it this week, to pay for work already arranged for.

FIVE HUNDRED NEW SUBSCRIBERS FOR ONE YEAR EACH THIS WEEK WOULD BE JUST THE BEST KIND OF APPROVAL OF OUR WORK AND A FITTING REBUKE TO OUR DETRACTORS.

EIGHTY-FIVE CLUBS OF FORTY SHORT TERM THREE MONTHS' SUBSCRIPTIONS FOR SIX DOLLARS EACH would give us the amount we need now and would add over three thousand choice new readers to our family at once.

Five hundred donations of one dollar per month would do the greatest work of all. This would not only relieve the immediate stringency, but it would insure a sixteen-page paper, and a number of other improvements we have planned.

Therefore, we must know now, whether you are in favor of Christian Socialism or not. If, in your judgment, the CHRISTIAN SOCIALIST has been of any value to you and to our Cause, and you want it to continue to be so, and if you want to see it become a more efficient and greater power for Socialism among the Christian people than ever before, as we want to make it, SPEAK UP AT ONCE THIS WEEK, and speak effectually and substantially.

Comrades, will you show us your faith in this work by your works this week?

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Issued Weekly

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Twenty six months subcards for $5.00. Forty three months subcards for $6.00.

BUNDLE ORDERS, one cent per copy in bundles of ten or more, $4.50 for 500 copies, $8.00 for 1,000 copies.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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Mrs. Ellis Carr	Chicago

The weekly Christian Socialist was entered as second-class matter January 5, 1911, at the postoffice at Chicago, Illinois, under the act of March 3, 1879.

DEFEAT REFERENDUM "B."

As we forewarned some weeks ago, a referendum is now being sent to the members of the Socialist Party whose purpose is the repeal of the Constitution which now provides (in the Hallettsville Amendment) that no national party official shall hold office more than two years. If this amendment is repealed by the passage of referendum "B" the same persons who have bossed the party ever since it started, who have supported the Barnes regime to the limit, and who support the A. F. L. and labor party politics rather than industrial unionism and revolutionary politics, will be permitted to continue indefinitely in office with few exceptions.

As four out of the present seven members of the N. E. C. belong to the metropolitan district of New York, it is not strange that the New York local fathers referendum "B," perhaps on the same principle that Danville, though disgusted with him, generally supported Speaker Cannon for Congress. His official glory shed its light somewhat upon them. They fancied his power was theirs, whereas, in fact, their power was merely used for his personal advantage.

The larger cities, which are generally more influenced by official bossism, will probably give referendum "B" a majority of their votes, and it remains for the freer comrades in smaller cities and country districts to defeat referendum "B," if they wish to rid the party of official tyranny. Socialist officials are just like other politicians and oft-worn linen, they get soiled and need frequent changing.

Moreover, as the Hallettsville Amendment but recently passed by a vote unprecedentedly large and has yet had no chance to be tested in practice, it is a peculiar impertinence and sign of lack of confidence in others besides the present officers for an attempt to be made so soon to repeal the law on this point. It is very evident on its face in the circumstances that referendum "B" is not proposed mainly to benefit the party, but to benefit certain persons whom the constitution as it now stands would remove from office.

And the real question is, Shall there be a continued monopoly of official power in the Socialist Party? Therefore vote against referendum "B."

SOCIAL SERMONS

Dear Brother Carr:—It might be of interest to you and the comrades of Socialist thought to know that beginning with Sunday, June 25, at our morning services I am going to begin a series of six talks on "The Practical Social and Civic Application of Christian Faith."

A cordial invitation is extended to all who are interested to attend these services, which begin at 11 a. m. at 6348 Kimbark avenue.

If you call your Christianity "Socialism," and I call my Socialism "Christianity," it may be that we are not far apart.

Yours most cordially,
Charles A. Alden,
Pastor Woodlawn Universalist Church.

DO YOU WANT THOMPSON

Comrades wanting addresses or lectures on Socialism within reach of Palmyra should write to me.

Rev. Thomas J. Thompson,
Palmyra, Ill.

THE WAY TO DO IT

Green, Kansas, June 5, 1911.

We, the undersigned, Socialists with red cards in most cases, others of us being students of the subject and interested in Socialism, some of us belonging to church and others of us not, but all of us readers of Socialist papers and particularly of the Christian Socialist, and having the good of the Socialist movement at heart, desire to express our approval of the action of the Christian Socialist in exposing the infamous star chamber methods employed by those in authority in the Party and condemn the retaining in any official position or position representing the Party principles, of any one against whom there is the least substantial reason for concluding that they are loose morally and especially those who advocate as a Party tenet, the principles of "free-love."

W. E. Davis, Red card Socialist	$1.00
Grant Chapin, Red card Socialist	3.00
F. E. Harner, Red card Socialist	1.00
Wm. Giffee, Red card Socialist	1.00
Frank Miles, Red card Socialist	1.00
Geo. Pfeiffley, Red card Socialist	1.00
J. R. Johnson, Red card Socialist	1.00
Samuel Purchase, not a Red card Socialist	1.00

Let Others Do Likewise

The Christian Socialist
FELLOWSHIP

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Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

THE WORLD MOVES

Rev. Thos. W. Woodrow of Hobart, Okla., has written an interesting letter to the Daily Oklahoman concerning "Preachers and Socialism," which was copied in the Sayre (Okla.) Headlight. He shows that many preachers have written and spoken for Socialism.

Sunday, June 11, Comrade Woodrow was invited to fill the Methodist pulpit at Roosevelt, Okla., whose pastor reads the Christian Socialist. In the evening Comrade Woodrow was asked to preach on Christian Socialism.

* * *

A NEW SOCIALIST PROPHET

Saturday evening, May 27, the workers of Pittsburg and vicinity, to the number of perhaps 7,500, including union labor, Pennsylvania Railroad strikers and Socialists, held a "gigantic" McNamara protest parade and mass meeting. 'Gene Debs made a strong plea for "industrial unionism—for the unity of workmen," following whom, paradoxically, another speaker shouted:

"We don't need the preachers to help us. The preachers do not understand the working class. Let the sky pilots keep their hands off."

What a pity to permit such a discord! We hope the audience accepted it with less than the expected enthusiasm. We believe the preachers who read it the next day had enough love in their hearts to forgive it. Most preachers are workmen—they may not be producers of material things—all workers are not such—but they do add to the sum total of human achievement. They are a necessity on the job before us. It is big enough, supreme enough, sublime enough to demand and require the helping hand, the inspired intellect of man, woman and child, regardless of occupation, creed, race or color; not the unity of a part of the workmen, the unity of the workmen.

Just at this time in Pittsburg at least a few of us are more thankful for the preachers who are taking their stand for social justice, Socialism, than we are for the labor leaders—there are more of them—and we are praying for and working with those other preachers who are very soon to join the host of Jehovah in the establishment of His righteousness. The labor leader risks his "job" when he fails to stand for that which his institution represents; the preacher risks his when he firmly stands for that which his institution represents. Which therefore hath the greater courage?

The preacher who clearly sees the relation of industry and politics to present day conditions and who says, "Your pastor stands for God and humanity and just social relations, if not in the Church, then on the soap box," is worth a dozen labor leaders who see nothing but craft unionism and the local strike as a means of betterment.

The Pittsburg Center of the Christian Socialist Fellowship has just closed a week of successful lectures, five of them in Churches, Alexander Irvine, the Socialist evangelist, being speaker for six evenings. Irvine is twice an evangelist; from God and Christianity to the Socialist movement and from the Socialist movement to the Church. He has the happy faculty—as has also our Comrade Prosser—of breaking down much of that class materialism so evident among us, by holding to view the new order prophesied by the Old Book, and of electrifying the nominal Christian with the healthy desire to utilize the Christ principles to actively and speedily—not passively and slowly—establish the Kingdom. The following Churches, which include the extremes of Church doctrines, opened their doors: North Side Unitarian, Belmar Christian, Ames Methodist Episcopal, Trinity Episcopal and Swissvale Methodist Episcopal. There were good audiences and collections and more applications for membership in the Fellowship than was expected. There was less than two weeks during which to prepare for these meetings and under the working conditions we were ready for failure.

At the eleventh hour Comrade Irvine notified us he could not conduct the first service Monday evening, the 29th. Comrades Miller and Arundel had appointments; Comrade Prosser, owing to a bronchial affection with which he has suffered for a month or more, making it necessary to limit his platform work, felt it would be a heavy strain on vitality, but said he would do it anyway, if there were no other servant of the Lord ready.

But there was one. Rev. Singleton Neisser, pastor of Fifth Avenue Baptist Church, McKeesport, Pa., took the service and at its close we all felt the rest of the lectures were an assured success even if Providence failed in permitting Comrade Irvine to come. We are certainly glad to welcome Comrade Neisser to active platform work; he is clear, comprehensive, pleasing in delivery, with a pocket full of funny story illustrations, and above all true to the philosophy. If all our hard work had resulted only in discovering Comrade Neisser, it would have been worth the price.

We urge all the Fellowship Centers to secure some good speakers and get into the Churches. Comrade Irvine is soon to be in California. As a part of their contribution to the capture of that state we urge the California Centers to at once arrange Church Audiences for him. Stitt Wilson and Alexander Irvine are an invincible team in both the Church and Socialist movement.

The Pittsburg Center meets regularly the 2nd and 4th Sunday afternoons, 2 o'clock, at Trinity Parish House, 325 Oliver avenue, where we would be glad to meet friends who are interested in and wish to help along the cause of Socialism within religious circles of this vicinity.

JOIN THE PARTY

Every one who is truly a Socialist ought to join the Socialist party. Get in and help work. If it is not exactly what you think it ought to be, get in and help make it right; for, through the referendum, the rank and file can make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," like yourself, who come into the party the better it will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one.

WAR—WHAT FOR?

Prof. George R. Kirkpatrick's great and stirring book. 352 pages, 13 full page illustrations, trenchant discussions of every phase of the vital subject.

Eugene V. Debs says: "This wonderful book is an immortal achievement. It has set fire to all the blood in my veins."

Prices, $1.20 each; 80 cents each for three or more copies ordered at once.

Address the Christian Socialist.

PROF. PAUL PASSY'S LETTER

Dampierre, France, May 2, 1911.

Dear Comrade Carr:

I have been wishing to write to you ever so long, but now feel impelled to do so after reading the **Christian Socialist** for April 20. I feel that you are going into a painful struggle and want to tell you my sympathy. Of course I can have no real opinion as to the ultimate merits of the case, as I know next to nothing of Barnes or the other people implicated. But anyone with a feeling of justice and honor will be in favor of having the case fully and impartially investigated; and, should there really be immorality in official quarters, in favor of having it promptly removed. Common prudence, if nothing else, ought to prompt such a course, as history proves that immoral characters are easily led to betray their comrades. If the French Socialists had considered morality, they would not have pushed Briand to the front, nor, consequently, suffered as they did when he proved a traitor.

You will be glad to know that my health is very much better; indeed, I may be considered as cured, though still obliged to be very prudent: I must not live in town, nor give lectures. This is, of course, very painful to me, both for my professional work, and as a propagandist; but I find plenty of opportunity for action, nevertheless.

As for the Christian Socialist movement, it is growing wonderfully. We have now a dozen well-organized local centers, besides a number of scattered comrades. The growth of the movement is all the more remarkable that there is no one specially occupied with it; of course we are not in a position to have a salaried agent. The Christian Socialist movement evidently answers a real need. We get most interesting and indeed touching letters. One man will write: "I chanced to see a copy of your paper; it is the very thing I have been longing for since years." Another one: "I did not know how to reconcile my Christian belief with my growing Socialist convictions; you have shown me that the one logically brings to the other." And so forth.

Our position is now well accepted by the rank and file of Socialists. The majority of these, I am sorry to say, are still personally opposed to Christianity. But they have learnt not to mix up Atheism and Socialism (especially since some of the blatant Atheists—Viviani, Augagneur, Breton, Eery, Charbonnel, Bietry—have turned out to be false brethren), and they respect the beliefs of their Christian comrades. This, of course, makes it much easier for Christians to join their ranks. So that the look-out is very hopeful.

Before closing I want to tell you how much I enjoy the **Christian Socialist.** Some of your issues are real gems (e. g. anti-Hill number). Your Scripture lessons (Genesis, and Sunday School), are often excellent; though of course my point of view is much more "orthodox" than yours. Believe me,

Yours ever in the good cause,

Paul Passy.

Over $25,000 has been subscribed for the daily Socialist paper our Milwaukee comrades are planning.

INTERCOLLEGIATE SOCIALIST SOCIETY

Room 902, 105 W. 40th St., New York City

That college men and women of today are showing an ever increasing interest in Socialism is indicated by the annual report of the Intercollegiate Socialist Society, just compiled by Harry W. Laidler, its organizer. The report declares that the number of groups for the study of Socialism in American colleges has practically trebled since October last. There are now 32 such organizations, an increase of 21 over that of the beginning of the college year. Of these 29 are regularly organized chapters of the I. S. S.

But the activities of the society have not been confined to college undergraduates. The I. S. S. has also sought to awaken an intelligent interest in Socialism among college alumni. Alumni chapters have been formed in New York, Boston and Washington. The New York chapter alone has a membership of 200, double that of last year. The Boston chapter, organized this year, has recently lost a staunch friend in the death of Col. Thomas Wentworth Higginson, one of the founders of the society, and members of the I. S. S. since its formation.

Perhaps the most noteworthy event of the year in I. S. S. circles was the big Carnegie Hall meeting of May 4 on which occasion Victor L. Berger, the first Socialist in Congress, was introduced to the New York public. No less than 3,000 persons, a large portion collegians, paid admission to hear the Congressman's message, while hundreds were unable to gain entrance to the hall.

"The **Christian Socialist** is excellent. The Sunday School lessons are the best I can find. I am a teacher in Sunday School." P. R. Garrett, Harrisville, W. Va.

"I feel I have received a large part of my light in God's book from the **Christian Socialist** and it fills a place no other periodical does. Ward, Prosser and you are a host." W. C. Hill, Springfield, S. Dak.

"Dr. Prosser's expositions meet with a welcome." J. C. Ayres, Kansas City, Mo.

SING SOCIALISM ALL SUMMER

At Home, at Picnics, at Camp Meetings, at Rallys, at Branch meetings—everywhere.

Music sets the Soul on Fire—Socialist songs, especially.

And

MOYER'S SONGS OF SOCIALISM

is the Best Socialist Song Book ever published.

128 pages of words and music—Old Songs, New Songs, Labor Songs, Revolutionary Songs, Utopian Songs, Solos, Quartettes, Women's Songs, Children's Songs, Comic Songs.

Everything you need in Socialist Songs. Order Now and Get Busy.

Prices: Paper Cover, 20c each; six copies, $1; twelve copies, $1.75.

In Beautiful Crimson Cloth, 30c each; four copies, $1; twelve copies, $2.50.

The Co-Operative Printing Company, 56 East Randolph street, Chicago.

The Live Ones

By Mrs. Ella Carr

Dear Comrades:—

We are glad to report that a number of our loyal supporters and workers are coming to the rescue and we hope that the following report of their splendid work will stir hundreds of others to do likewise as the summer is only begun and our need to properly sustain the **Christian Socialist** is great and will require a steady stream of assistance to keep the paper from getting deeply in debt.

* * *

God bless you for the stand you have taken for clean men in public office. This has made you and the paper trustworthy in these days of doubt.—D. J. Morris, Colorado.

* * *

Comrade C. L. Jones of Connecticut donates $1.00 for the cause. Comrade D. Wilmot Smith of California renews his subscription and says, "The **Christian Socialist** must live. No other paper fills its place."

* * *

Comrade O. L. Babcock of Missouri, with his renewal writes, "No student of the times can afford to be without it. It is a great paper and is doing a great work."

* * *

Comrade Laura I. Motley of Idaho sends six yearly subs to the C. S. She says, "Times are awful hard, but I will do all I can to help out the **Christian Socialist.**" Thank you, Comrade, very much. We know how to appreciate your hard work and it should be an inspiration to many others to do as well as you have done.

* * *

Dear old Comrade Zimmerman of Kansas, who has stood by the C. S. for years, sent $2.00 and writes that he is 88 years old and that the **Christian Socialist** is the only Christian literature that stands unbeclouded by Mammonism up to date and reflecting the spirit of the gospel of Christ in the world.

* * *

Shares of Stock.

Comrade Mrs. Olive E. Spear of Florida buys one share of stock and writes that her means are very limited. This makes her help all the more appreciated. May she receive her reward in due season.

* * *

Comrades C. E. Weeks of Canada and Martha A. Mackay of Pennsylvania, with their wishes of success, also each send for one share of stock in our company. We are glad to welcome them also.

* * *

Rev. James L. Smiley, one of our Fellowship District Secretaries, sent for a share of stock and ten yearly sub cards. Comrade Smiley did this with faith that he would not only bless the **Christian Socialist** but also bring a blessing. God bless you, Comrade Smiley, and fill your measure to overflowing and make you a great power for good for the cause. Those who are not giving of their abundance should be stirred to do something by gifts given at a sacrifice.

* * *

Comrade Frank Ritchie of Pennsylvania also made us glad when we found a check for $17.00 with his letter for forty-four six months subs, two yearly subs and an order for 500 copies of the **Christian Socialist.** This Comrade did not tell us how he secured these subs, but they certainly will mean much for the cause as well as helping to sustain the paper. Who else will do as well?

* * *

Comrade R. R. Ryan of Oregon sent $7.50 for literature and sub cards. Comrade Mrs. E. P. Spurlock of Texas also sent for books and subs.

* * *

Comrades H. C. Bent of California, B. B. Hawkins of Indiana and G. E. Hafemann of New Jersey, each sent $2.00 for subs. Comrades Wm. Higginbottom of Kentucky and P. J. Fishback of Pennsylvania each sent $3.00 for subs.

* * *

Comrade R. V. Shoemaker of Missouri wrote that some time ago he sent for samples of the C. S. He enclosed four yearlies as the result. Comrade Mrs. Emma Putnam of Washington, D. C., also sent $4.00 for yearlies.

* * *

The following comrades sent $5.00 for subs or sub cards. F. M. Boyer of Okla., A. W. Orr of Penn., and Dr. F. J. Wildanger of Calif., and Comrade J. H. Lee of Kansas sent six dollars for sub cards.

* * *

Comrade Geo. James, of Kentucky. "I consider your article (the editor's) on Socialism in the Bible in the May 25th issue, the ablest thing of the kind that has come to light. Every minister of the United States should have a copy of it." We are glad to tell that Comrade Geo. Candee of Toledo, Ohio, sent $4.00 to have this issue sent to the ministers of his city and also to a list of his friends. Let other comrades do the same.

* * *

Comrade John F. Lynch of Mass., ordered 100 copies of the Catholic Special (we still have them). While Comrade D. A. Henman of Oregon wants a bundle of ten each week for ten weeks and Comrade W. G. Hammond of Ill. sent for a bundle of 100 copies.

* * *

Moyer's Songs of Socialism

We do not want you to forget that we have a new sixth edition of Moyer's Songs of Socialism and we want to sell it as rapidly as possible. The Pittsburg Fellowship sent for 100 copies recently and also ordered 500 copies of the **Christian Socialist** for distribution. The other centers should do likewise.

* * *

"We certainly did set the crowd on fire with that Socialist music from Moyer's Songs of Socialism."—M. O. Jackman, Creelsboro, Ky.

Comrade C. B. Lane of Alto, New Mexico, sent for books so that the comrades could sing the songs on the Fourth of July. That is the way to spread genuine, and not so-called, patriotism. Stir the people everywhere with these great songs.

* * *

Comrades Francis Knott of Canada, Ed Finley of Okla., and John C. Wright of Oregon each sent for one dozen copies of the Song Book and Comrades T. C. King of Miss., and B. S. Thompson of New Mexico ordered $1.00 worth of the same.

* * *

The Preachers

Paris, Mo.

Dear Comrade Carr:—

The **Christian Socialist** is better than ever, and I love you.—(Rev.) Frank W. Allen.

This note came with his subscription.

* * *

With his order for Kutter Books and subs Comrade Rev. Thos. J. Thompson of Illinois writes, "I find the **Christian Socialist** a great help to me and wish that it might be in the hands of all church members."

* * *

Comrade Rev. A. C. Thompson of Conn., says he is a recent convert and after reading our March 30th issue he sent in his subscription. Rev. C. H. Scriven, a minister of the church of Christ in Illinois, after reading samples of the C. S., also sent in his sub.

* * *

Comrade Oscar F. Mallory of Indiana sent us a yearly sub for his pastor. Have you done so yet, Comrade? Why not now? The cause will grow a hundredfold more rapidly as we convert leading people who have influence to the movement.

* * *

Rev. Alfred Brunk, pastor of a Christian church in Calif., with his renewal writes, "I do not wish to miss a single issue."

* * *

Charles Boeckler, Sec. of the Fellowship at Lykens, Pa., sent subs for eleven ministers of his city and vicinity.

* * *

We are glad also to note that Louie Matson, Sec. of Branch No. 1 of Claire, Wisconsin, sent subs to the preachers of his city.

* * *

Comrade Jas. W. Shue of Georgia also sent us four subs for ministers. Let the good work go on. The preachers and church people must be reached and that very soon. The crisis no doubt is coming much more rapidly than we can see or imagine. Now especially, is the best time to sow the seed and place the leaven where it will bring great results.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR JULY 2

Isaiah's Prophecy Concerning Sennacherib

Golden Text: Ps. 46:1. God is our refuge and strength, a very present help in trouble.

With the beginning of the present year we started with the study of the history of Israel and Judah from the division of the empire. We have followed the fortunes of Israel, more or less fully, from its rise in 937 to its fall in 722. Jeroboam was its first king and Hoshea its last. Our present lesson opens the studies of the last half of the year and we are to follow the history of Judah, beginning with the invasion of Sennacherib in the fourteenth year of Hezekiah, king of Judah, through the exile and return.

The Invasion of Sennacherib

The invasion of Palestine by Sennacherib, king of Assyria, in the year 701, was one of the most important events that occured in the history of Judah. It was a crisis that left a marked impression upon the minds of everybody. Isaiah devotes several chapters to the event, Isaiah 22, 23, 36, 37, and probably chapter 1. The historian wrote about it (2 Kings 18). The Chronicler also gives an account of it (2 Chron. 32). It is highly probable that the poet refers to it in Psalm 46. Sennacherib himself deemed it so important that he wrote a history of it on a clay cylinder which has been discovered and deciphered by modern explorers. The various accounts are in substantial agreement so that the historicity of the event is established beyond reasonable question.

Assyria, at this time, was mistress of the world. She had subdued the east and west as far as the Mediterranean and all the kingdoms were under tribute to her except Egypt. Egypt was her rival and sought constantly to stir up rebellion in the petty kingdoms in Palestine. She succeeded, and the refusal on the part of Phenicia, Philistia and Judah to acknowledge the lordship of Assyria and pay the heavy annual tribute brought the mighty Sennacherib on a punitive expedition. He came much to the loss and sorrow of the rebellious princes.

His expedition was pre-eminently successful. He reduced the leading cities of the seacoast kingdoms, met and defeated an army from Egypt and brought Hezekiah to his knees begging for mercy and offering to pay any amount asked to be spared. All accounts agree in stating that Hezekiah had to pay a big price for a respite from the serious predicament his folly had brought him into.

Not satisfied with the first conditions imposed upon Hezekiah, Sennacherib sent a second time and made heavier demands. This time it was for the unconditional surrender of the city. The city was now thrown into commotion and everybody save Isaiah despaired of salvation. This mighty man of God lifted up his voice in protest against an unconditional surrender on the ground that somehow God would save the city from the ravages of the arrogant and greedy invader. Inspired by the prophet's message and seeing no hope in any other direction, Hezekiah refused, and encouraged the people to trust in Jehovah for deliverance.

It was at this time that Sennacherib was turned from his purpose of attacking Jerusalem by hearing of an Egyptian army coming to the rescue of the revolters. Sennacherib was forced to turn his attention to the Egyptian army. So he went out to meet it, and it was while encamped somewhere on the borders of Egypt he suddenly turned back and never again during his reign visited the west land. The real cause of his sudden and unexpected departure can only be conjecture. It may have been due to a Babylonian uprising, a severe pestilence which decimated the army, or a miracle. But what ever the cause the fact remains that Sennacherib beat a hasty retreat and Jerusalem was saved. The Hebrews always regarded their deliverance as the work of an angel of Jehovah.

The Moral Reasons

For the reasons leading up to the political situation among the Jews at this time the student must go backward a little and dig a bit below the surface. The apparent cause of the utter annihilation of the northern kingdom and the humiliation and dependence of the southern was political division and foreign alliances. They had started on their national career as one people and always stood together as tribes against a common enemy that threatened their existence. Even when they established the monarchy they united under the leadership of one national head. United they stood and prospered. If they had maintained their unity, their national separateness and national consciousness they might have continued as an independent nation indefinitely. But they did not maintain their race consciousness nor their unity, and separateness but divided into two political divisions. That was the beginning of the end of their existence as an independent nation. As soon as they divided politically, foreign alliances became, sooner or later, inevitable. Israel leaned on Damascus and Judah now on Assyria and then on Egypt and always to their undoing. Palestine, divided, could not withstand the inroads made into the nation by the rising world powers. They simply went down and nothing could save them.

But the real reason of the downfall of the nation was the forsaking of the law of Jehovah, the rejection of their Socialistic plan of national life. So soon as kings were introduced, injustice, graft, bribes, corruption and crime became rampant. Classes, oppression and tyranny sprang up. Military force supplanted democratic rule. There was really no difference between Jew and Gentile. It became as much a grab for money and power in Israel as in Assyria or Egypt. Then followed the loss of unity, class consciousness, separateness, patriotism and the practice of a deeply ethical religion. Nobody cared but for himself, with the consequence that the nation, in the hour of trial, went down.

This is inevitable. It cannot be repeated too often that this is the ordering of the Almighty. Peoples and nations that refuse to govern their affairs in harmony with the pre-established order of life must pay the penalty. The prophets never tired of saying this. The mighty Isaiah (chapter 22) reminded Hezekiah and the Jerusalemites of this in the very midst of their distress. He said: "Jehovah of hosts revealed Himself in mine ears. Surely this iniquity shall not be expiated till ye die, saith the Lord, Jehovah of hosts."

The Same Today

The lessons of yesterday are good for today. Divine laws are the same yesterday, today and forever. They never vary to suit our convenience. Obedience to them brings blessedness today the same as yesterday. Disobedience brings death today the same as yesterday. Then learn this one lesson: **If the People of God would survive Capitalism, the modern Sennacherib, and capture the earth, they must unite.**

First, they must unite on the Religious field. Protestantism, with its emphasis on denominationalism and individual Salvation, is a failure under Capitalism. It is signally failing more and more with every passing year. The hour has struck for God's people to cast aside denominational differences and to unite, on the basis of essentials, not simply spiritually but organically. There is too much waste in division and competition. Economy, as well as salvation, lies in unity. We should unite on the basis of one God, one world and one humanity, and on a demand for a full and complete salvation for body, mind and soul. The people of God will win when they do.

Second, they must unite on the industrial field. In an age of natural power, machinery and socialized industry division into industrial clans is suicide. Today there is no industrial salvation in independent trades unions. Capitalism, the modern Octopus that grinds the blood and bone of God's people into money and power for privileged classes, presents a united front in its attacks on the helpless proletariat, and the proletarian army, if it would meet and defeat Capitalism at its own game, must do the same. It must organize, not into trades unions, but into an Industrial Union and demand, with a united voice, its rights. "Workers of the world, Unite. You have a world to win and nothing to lose but your chains."

Once more, the people of God must unite on the political field. I say **must** unite here, for, granting we could be united in the other spheres of action, it would count for naught if we are divided in politics. So long as the modern Sennacherib can divide us into political factions or into voting to keep him in power, he can beat us into pulp whenever he chooses and compel us to pay tribute to his majesty, even though we must rob the house of God to do it. We must capture the reins of government if legislation and administration shall be brought under control of the body politic. The ballot is the only means in the hands of the people today by which this can be done. The workers of the world united on this field can accomplish the desired revolution at the next election. The ballot in the hands of the workers is the power of God unto their salvation whenever they will use it in their own behalf.

"O, workers, weary workers, who stand the
rubs and knocks,
The path that leads to freedom runs past the
ballot box;
'Tis the lesson pressed upon us, the wisdom
of the hour,
The ballot is our weapon, the ballot is our
power."

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